

The Context:

Joh 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
Joh 3:7 Marvel not that I said unto thee, Ye must be born again.
Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
Joh 3:9 Nicodemus answered and said unto him, How can these things be?
Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
Joh 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
Joh 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.
For God So Loved the World
Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Enoch went to Heaven (3rd), for God (Jesus) took him, and he was no longer found on earth. Scripture cannot be broken (John 10:35). Therefore since Genesis 5:24 and Hebrews 11:5 say that Enoch was "translated" so that "he should not see (experience) death", and he "walked with God" and "he was not"

(found on earth again, context), he was taken to Heaven (3rd), then John 3 cannot contradict those verses, or teach an opposing understanding. We must **read John 3, in it's proper context**, and **Enoch (and/or Elijah), is not a part of that context.**

Consider the context of John 3. Jesus is **not** saying that no one (person, human) had gone up to Heaven. Read the whole sentence, carefully, **in the context of the sentences before and after it.**

Consider the context of the verse cited please. Jesus did **not** say in John 3 that no one entered Heaven. He is speaking to Nicodemus, about being born again from Heaven, and about the doctrine/practice of Heaven itself. **The context** of the verse shows that Jesus is speaking about that no one went up to Heaven to obtain the doctrine (and way of Life) and return, but instead it took **an act of God, to descend from Heaven** to bring with Him the doctrines/practices of Heaven. In other words, it took the **condescension of God** to uplift fallen mankind, and elevate them.

John 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if **I tell you of heavenly things?**

You see, the Son of Man (Jesus) came down from Heaven at the behest of the Father, and by His own will in 'Amening' the Father, and brought with Him the ways of Heaven, of which carnal and earthly man could never have known on their own, for their hearts always tended downward, never upward. The earthly and carnal man could not even conceive of Heavenly things, unless Christ Jesus came down to tell them of it and show it to them in word and in deed.

Enoch, Moses and Elijah all were in Heaven (3rd) already, as scripture declares (cited previously).

Most people incorrectly think it reads, "No man hath ascended up to heaven.(period)"

But that is a misreading or misquotation of the text. It is taken out of **context**, and ignores the previous sentences, along with the connecting "kai" (and; vs 13), and the fact that there is no period after "Heaven", but instead a continuing thought that connects to the previous verses. Look again please.

John 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if **I tell you of heavenly things?**

John 3:13 **And** no man hath ascended up to heaven, **but** he that came down from heaven, even the Son of man which **is** in heaven.

Here is the koine Greek, as needful:

John 3:12 ει τα επιγεια ειπον υμιν και ου πιστευετε πως εαν **ειπω υμιν τα επουρανια πιστευσετε**

John 3:13 **και** ουδεις αναβηκεν εις τον ουρανον **ει μη** ο εκ του ουρανου καταβας ο υιος του ανθρωπου ο **ων** εν τω ουρανω

The "kai" completes the thought from vs 12, which continued from vss 1-11, for instance, **"no man**

can do these miracles (which originate from Heaven" (vs 2), "born again", "kingdom of God" (vs 3), "born again", "Spirit", "kingdom of God" (vs 5), "born of the Spirit" (vs 6), "born again" (vs 7), "the wind", "born of the Spirit" (vs 8), "How can these things be?" (vs 9), "these things" (vs 10), "we speak that we do know, and testify that we have seen; and ye receive not our witness (of Heavenly things)" (vs 11), "heavenly things" (vs 12), "eternal life" (vs 15) and further on into vss 16-21.

Read the context. He (Jesus) was talking about His spirit/mind/heart and where it always dwelled in (heavenly things, see vs 11), not His physical body/person, which was sitting right there with Nicodemus. It was a contrast of the carnal (Nicodemus) mind (vs 4) to Jesus' own mind (which is always dwelling on His Father in Heaven, always dwelling upon doing His Father's will in Heaven).

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Thus the "we" speak. **This refers to Jesus and the Holy Spirit in the context, the Two (Great) Witnesses of the Father, which came from Heaven.**

See also:

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Colossians 3:2 Set your affection on things above, not on things on the earth.

Philippians 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Ephesians 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

Isaiah 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

The entire context is **not about** anyone not simply entering Heaven. The entire context is about Heavenly "things", and that no man (no one) went up to heaven to obtain those things and bring them back down (for the carnal mind could not even conceive of Heavenly things) , but rather, God (the Father, vs 16) sent the Son from Heaven, and He descended with those things for mankind who needed them, and could obtain them no other way and could speak about them to Nicodemus.

Ephesians 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Ephesians 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

What about Hebrews 11, Enoch died, "these all died"?

Actually, contextually, No. Paul in saying, that "these all died" refer to those he specifically says died (such as Hebrews 11:4, "being yet dead"), and the immediate context of vs 12, whom the pronoun "these" refer back to, as being "so many" as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable", and (vs 15) "And truly, if they had been mindful of that country from whence they came out" (the Israelites). The "all", is exclusive of Enoch, who Paul says specifically, "he should not see death". The context even goes on again (reiterating) from Abraham, to Isaac, to Jacob/Israel, to Joseph, to the Israelites in Egypt.

The Jews, who kept the "oracles of God", believed that Elijah was in Heaven (along with Enoch and Moses).

Matthew 27:49 The rest said, Let be, let us see whether Elias will come to save him.

Mark 15:35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

Mark 15:36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

The disciples believed that Elijah and Moses were in Heaven, in glory:

Luke 9:30 And, behold, there talked with him two men, which were Moses and Elias:

Luke 9:31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

2 Peter 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Elisha knew that Elijah could never be found on earth again (and didn't even want the sons of the prophets to go look for him on earth), after being "taken (caught) him up" (2 Kings 2:16), "went up", into heaven" (2 Kings 2:11), "taken from thee" (2 Kings 2:10), "taken away from thee" (2 Kings 2:9),

"take away" (2 Kings 2:5), "take away" (2 Kings 2:3), "take up", "into Heaven" (2 Kings 2:1):

Consider the same words:

Acts 1:2 Until the day in which he was **taken up**, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Acts 1:9 And when he had spoken these things, while they beheld, he was **taken up**; and a cloud received him out of their sight.

What about the letter written from Elijah to the King Jehoram?

That is to have a misunderstanding of 2 Chronicles and its timing:

In 1 Kings 22:50 and 2 Kings 1:17 a "**Jehoram**" had become **King of Judah** two years before another King "**Jehoram**" became **King of Israel**. We read later in 2 Kings 2:11, wherein the "**Jehoram of Israel**" was reigning that then Elijah ascended up into Heaven.

Let us consider the texts and notice that the Bible gives no specific date for Elijah's translation in the Heavens. We can know that it happened at some place during the reign of King "**Jehoram Of Israel**". Yet, it was the King "**Jehoram of Judah**" who received the letter from Elijah, and he had already been reigning two years before the King "**Jehoram of Israel**" came on the scene. Elijah wrote the letter to the King "**Jehoram of Judah**" before his ascension at 2 Kings 2:11. Additionally, as a final thought, it is also possible (though the first explanation from scripture is where I stand) Elijah can write a letter while on earth, and after he has been taken up into Heaven, have that letter sent (post being taken up) by Elisha or another son of the prophets to the king. Elijah doesn't have to be around to have sent the letter which he wrote earlier. Time capsules work this way, in which messages are left behind, and others find them. It would be like getting Paul's or Peter's last epistle from them (mail is slower in their days, man walking, horse, donkey, camel or pigeon, etc), after they were dead and buried.

In 2 Chronicles 21:19 let us consider that the King "**Jehoram of Judah**" was already in dire straits two years before he died horribly in the 8th year of his reign. By this we can Biblically conclude that Elijah's Letter and also his Translation into the Heavens happened between the King "**Jehoram of Judah's**" 2nd to 6th year of reign.

Kings of Israel Judah

[File:Genealogy of the kings of Israel and Judah.png - Wikipedia](#)

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We may also consider the ramifications of Elijah ascending and being "taken from" Elisha. Elisha then asks for a "double portion" of the very Holy Spirit that was upon Elijah himself. If Elijah was to merely return [back to earth for a longer stay] why all of the scene? Afterall Elisha would not leave Elijah for anything...if Elijah came back down to earth then, Elisha would have ran unto him [Elijah] no matter what land he be in ["**I will not leave thee**" was always his [Elisha's] phrase], for news would have spread abroad at that. Yet we know from the scriptures that Elisha ["**saw him no more: and he took hold of his own clothes, and rent them in two pieces.**", the very symbol of anguish, mourning and heartache, over someone they would never see again in this world.]

We can know by the words of Elisha to the Prophets that wanted to search for Elijah on earth, but he knew where Elijah had been taken, for he himself had seen it [**"into Heaven"**], "And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send." [Elisha said, **"Ye shall not send."**] It was only after the begged and pleaded until he was embarrassed that he let them go look. And when they came back from their searching, Elisha said, **"Did I not say unto you, Go not?"**, for Elisha knew Elijah was taken up "into Heaven" and was not coming back.

Are we not to believe the scriptures in what they plainly say? Or shall we be as the little children who mocked at the idea of Elijah ascending into Heaven and taunted Elisha...

"...there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head."

Also consider the typology of the 2nd Advent that becomes ruined if Elijah ever died. He represents all of the righteous people who will be living at the 2nd Advent and "caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." So if Elijah does not actually get taken into Heaven [where GOD dwells] but rather only floats around in the air for some time before being set down 'upon some mountain' on earth somewhere and later dies, the 2nd Advent presents absolutely no case for anyone to go up either. Type and antitype are parallel.

What Peter, James and John saw on the Mount of Transfiguration was just a "vision"!

'Vision'? "ὄραμα" Simply means that which is seen, which can be by the eyes or with the mind/heart, and thus with the eye of the mind. For instance:

Act 7:31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

Did Moses actually see with his own eyes the burning bush, or did he only imagine it in the mind? Same word, "ὄραμα".

Notice the words:

Mat 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see [**"ἰδῶσιν" [G1492], idosin, from eido, meaning to look upon**] the Son of man coming [see 2 **Peter 1:16**] in his kingdom.

Mat 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

Mat 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Mat 17:3 And, behold, there appeared [**"ὤφθησαν" [G3700], ophthesan, from optanomai, means to see with the eyes**] unto them Moses and Elias talking with him.

Mat 17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Mat 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the

cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Mat 17:6 And when the disciples heard it, they fell on their face, and were sore afraid.

Mat 17:7 And Jesus came and touched them, and said, Arise, and be not afraid.

Mat 17:8 **And when they had lifted up their eyes** [**ἐπαράντες δε τους οφθαλμους αυτων**], **again the word "ophthalmous" is used, meaning eyes**, they **saw** [**"ειδον"** [G1492], **eidon, from eido, meaning to look upon**] no man, save Jesus only.

Mat 17:9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision [**"οραμα"** [G3705], [**h**]orama, **meaning to see**] to no man, until the Son of man be risen again from the dead.

Mat 17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

Mat 17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

Mat 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Mat 17:13 Then the disciples understood that he spake unto them of John the Baptist.

Mar 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have **seen** [**"ιδωσιν"** [G1492], **idosin, from eido, meaning to look upon**] the kingdom of God come **with power** [see 2 Peter 1:16].

Mar 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Mar 9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Mar 9:4 And there **appeared** [**"ωφθη"** [G3700], **ophthe, from optanomai, means to see with the eyes**] unto them Elias with Moses: and they were talking with Jesus.

Mar 9:5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Mar 9:6 For he wist not what to say; for they were sore afraid.

Mar 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Mar 9:8 And suddenly, when they had **looked round about** [**"περιβλεψαμενοι"** [G4017], **periblepsamenoi from periblepo, meaning to look all around**], they **saw** [**"ειδον"** [G1492], **eidon, from eido, meaning to look upon**] no man any more, save Jesus only with themselves.

Mar 9:9 And as they came down from the mountain, he charged them that they should tell no man what things they had **seen** [**"ειδον"** [G1492], **eidon, from eido, meaning to look upon**], till the Son of man were risen from the dead.

Mar 9:10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Mar 9:11 And they asked him, saying, Why say the scribes that Elias must first come?

Mar 9:12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

Mar 9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Luk 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they **see** [**"ιδωσιν"** [G1492], **idosin, from eido, meaning to look upon**] the kingdom of God.

Luk 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

Luk 9:29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

Luk 9:30 And, **behold** ["ιδου" [G2400, **idou, to behold with the eyes, to see, to look upon**], there talked with him two men, which were Moses and Elias:

Luk 9:31 Who **appeared** ["οφθεντες" [G3700], **ophthentes, from optanomai, means to see with the eyes**]] **in glory** [see 2 Peter 1:17], and spake of his decease which he should accomplish at Jerusalem.

Luk 9:32 But Peter and they that **were** [past tense] with him were heavy with sleep: and **when they were awake** ["διαγρηγορησαντες" [G12356], **diagregoresantes, from diagregoreo, meaing to be fully awake**], they **saw** ["ειδον" [G1492], **eidon, from eido, meaning to look upon**] **his glory** [see 2 Peter 1:17], **and the two men that stood with him**.

Luk 9:33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

Luk 9:34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

Luk 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

Luk 9:36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had **seen** ["εωρακασιν" [G3708], **[h]eorakasin, from horao, meaning to stare at, see, look upon, witness, experience (with eyesight, mind, body, etc)**].

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you **the power and coming of** our Lord Jesus Christ, but were **eyewitnesses** ["εποπται", [G2030], **epoptai from epoptes, meaning one who looks upon**] of his majesty.

2Pe 1:17 For he received from God the Father honour and glory, when there came such a voice to him **from the excellent glory**, This is my beloved Son, in whom I am well pleased.

2Pe 1:18 And this voice **which came from heaven we heard**, when we were with him in the holy mount.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

It was on the 7th day (after 6 days and before "about an" 8) that the Mount of Transfiguration took place.

Peter, in 2 Peter is contrasting his own eyewitness testimony at the mount of Transfiguration, his own eyesight there, to that of prophecy of the scripture, which is more sure than his own eyesight, since the eyes of a man might be deceived or be led astray, but God's prophetic word is always true and can never lie or deceive (Titus 1:2; Hebrews 6:18, etc). They saw with their eyes and heard with their ears. In scripture, this is known as being an awake 'vision' or 'sight' to behold, rather than a dream while asleep, but this is that which something is seen and heard while **fully awake**. (Luke 9:32). Several examples in scripture can be given in addition to this.

So, consider all of the words, in their context as used, and they being fully awake (and several translations into English translate it that way), and then seeing Moses and Elijah in "glory", which means resurrected and glorified immortal bodies (see Romans 5:14; Jude 1:9 for Moses, and see 2 Kings 2 for Elijah) of flesh and bones. They were no wispy aether, but flesh and bone glorified Moses and Elijah standing on the Mount of Transfiguration next to Jesus, which is why Peter wanted to build three Tabernacles on the spot. Even the voice of the Father with the clouds of Heaven were present there. They were not asleep, nor imagining it. They actually saw it with their own eyes and heard with the own ears.

Wait! Jesus is the First to be resurrected, as scripture says, "Firstborn from the dead"

(Colossians 1:18)!

Read the context. "Firstborn from the dead" (πρωτοτοκος εκ των νεκρων) deals with "preeminence" (πρωτευων), not in time or space, as the text does **not** say "first to be resurrected from the dead". I can show examples of firstborn having nothing to do with being the first (in time or place) to be born. Need examples?

"Firstborn" can literally mean the one 'who was first to be born', as in Genesis 10:15, 19:31,33,34,37, 22:21, 25:13, 27:19,32, 29:26, 35:23, 36:15, 38:6,7, 41:51, 43:33, 46:8, 48:14,18, 49:3; Exodus 4:23, 6:14, 11:5, 12:12,29, 13:2,13,15, 22:29, 34:20; Numbers 3:2,12,13,40,41,42,43,45,46,50, 8:16,17, 18:15, 33:4; Deuteronomy 21:15,16,17, 25:6; Joshua 6:26, 17:1; Judges 8:20; 1 Samuel 8:2, 14:49, 17:13; 2 Samuel 3:2; 1 Kings 16:34; 1 Chronicles 1:13,29, 2:3,13,25,27,42,50, 3:1,15, 4:4, 5:1,3, 6:28, 8:1,30,39, 9:5,31,36, 26:22,4; 2 Chronicles 21:3; Nehemiah 10:36; Psalms 78:51, 105:36, 135:8, 136:10; Micah 6:7; Matthew 1:25; Luke 2:7; Hebrews 11:28 KJB.

However, "first born" also carries another definition, in that it also means "the chief", "set before" [placed ahead of, or instead of], "might", and "beginning of strength", "excellency of dignity", "excellency of power", "be greater", "higher than the kings of the earth", "the preeminence":

Genesis 48:16 KJB - The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Genesis 48:17 KJB - And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

Genesis 48:18 KJB - And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

Genesis 48:19 KJB - And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Genesis 48:20 KJB - And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

Manasseh was literally the "firstborn", the preeminence went unto the younger, Ephraim, and so he was "set ... before ..." Manasseh, and Ephraim would be the "greater".

Genesis 49:3 KJB - Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

1 Chronicles 5:1 KJB - Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

Reuben was literally the first to be born of Jacob/Israel, we see the words connected with "firstborn" in these texts is more than simply being first to be born, for though Reuben was this, he was still

“Unstable as water ...” and would “... not excel” because of what he had done, and therefore that which would have been his by birthright, was “given unto” another, and was no longer “to be reckoned after the birthright”. Therefore the word “firstborn” was to mean more than simply first to be born, but was to carry with it all these, “... might, and the beginning of my strength, the excellency of dignity, and the excellency of power” and Reuben failed at this because of his actions.

Exodus 4:22 KJB - And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

Israel is called “firstborn”, yet we can know by scripture that Esau, and not Jacob [Israel], was the literal firstborn [Genesis 25:25-26 KJB], but in this instance we are dealing with the spiritual matter, since Jacob was the one that overcame with God, and prevailed, and so given a new name. We can also know by scripture that Jesus is the True Israel (Matthew 2:13-15,19-21; Hosea 11:1; his children are his disciples; Hebrews 2:13; Isaiah 8:16,18; John 13:33), the true "overcomer" (John 16:33; Revelation 3:21), the real "Prince" with God (Isaiah 9:6; Daniel 8:11,25, 9:25, 10:13,21, 11:22, 12:1; Acts 3:15, 5:31; Revelation 1:5), being Lord over His own house, whose house are we (Psalms 98:3; Hebrews 3:6; Jeremiah 31:33), who himself is the "elect" (Isaiah 42:1; Matthew 12:18; 1 Peter 2:6) of the Father, in whom all the promises of God find their realization (2 Corinthians 1:20). The promises made by God were all based upon condition (Exodus 19). 'Israel' after the flesh, as a 'nation', is left desolate (Matthew 23:38; Luke 13:35), to bear no more fruit ever again (Matthew 21:19), cursed, withered away (Mark 11:21), dried up from the roots (Mark 11:20), "twice dead" (Jude 1:12), and the axe already laid at their root (Matthew 3:10; Luke 3:9), cut down and to be thrown into the fire.

Numbers 3:41 KJB - And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

Numbers 3:42 KJB - And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

Numbers 3:43 KJB - And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

Numbers 3:44 KJB - And the LORD spake unto Moses, saying,

Numbers 3:45 KJB - Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

Numbers 8:14 KJB - Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

Numbers 8:15 KJB - And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

Numbers 8:16 KJB - For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

Numbers 8:17 KJB - For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

Numbers 8:18 KJB - And I have taken the Levites for all the firstborn of the children of Israel.

The children of Israel rebelled, they forfeited their right as the 'firstborn', and so God took ["taken ... for"] the Levites "instead of" them.

Psalms 89:27 KJB - Also I will make him my firstborn, higher than the kings of the earth.

David [Psalms 89:20 KJB] is called "firstborn", yet we can know by scripture that David is actually the youngest son of Jesse [1 Samuel 16:10-11 KJB]. We can also see by the use in Psalms 89:27 KJB that "firstborn" is related to pre-eminence, in other words: "higher than the kings of the earth". David was a type pointing to Christ [Luke 24:27; John 5:39 KJB]. The term "firstborn" in this instance does not actually mean first to be born, but rather "pre-eminent, first over all, special, chosen, headship, of blessing, chief" and it was God which would "make" it this way.

Jeremiah 31:9 KJB - They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Ephraim is called "firstborn", yet we can know by scripture that Manasseh was the literal "firstborn" of Joseph [Genesis 41:50-52 KJB], and yet God also called Israel his "firstborn":

Exodus 4:22 KJB - And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

Hosea 11:1 KJB - When Israel was a child, then I loved him, and called my son out of Egypt.

Matthew 2:15 KJB - And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

The reference to "Israel", being the "firstborn", in Hosea and Matthew 2:15 KJB is actually a reference to Jesus Christ.

1 Chronicles 26:10 KJB - Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)

Persons can be "made" "firstborn", in otherwords "the chief" [the pre-eminent], without actually being the literally "firstborn".

Even in Job 18:12-13 ["firstborn of death"] and in Isaiah 14:30 ["firstborn of the poor"], the term "firstborn" in these instances is also being used in a figurative sense. Like "disease and decay" or "chiefest of the poor", the most poorest of them.

So, in considering the word "Firstborn", what does this mean when it refers to Jesus in Colossians 1:15? Context tells us.

The actual Greek word for "first created" is "protoktisti", but Paul [a Jew, raised a Pharisee] chooses carefully instead, by aid of the Holy Spirit Himself [2 Timothy 3:16; 2 Peter 1:21 KJB], the Greek

word for the “chosen” headship connotation: “prototokos” [“Firstborn”, see also Hebrews 1:6 KJB “first begotten into the world”; Revelation 1:5 “first begotten of the dead”]. For we are to inherit all things through Jesus Christ, for notice:

2 Corinthians 1:20 KJB - For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

So when we consider again the usage in Colossians 1:15 KJB, let us look at the immediate context to see if Paul meant “firstborn” in the sense of “headship and pre-eminence of promise” or “first created”.

We go to Colossians 1:18 KJB:

Colossians 1:18 KJB - And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Paul solves the issue for us, line upon line: “... head of the body ... who is the beginning ... have the preeminence.”

Now, consider the greater context of the whole of scripture, for Christ Jesus can be said to fulfill both meanings, in that not only is:

[1] Jesus is the “firstborn”, being the preeminent one:

Romans 9:5 KJB - Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Colossians 1:16 KJB - For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Colossians 2:10 KJB - And ye are complete in him, which is the head of all principality and power:

Ephesians 1:21 KJB - Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Ephesians 1:22 KJB - And hath put all things under his feet, and gave him to be the head over all things to the church,

Ephesians 1:23 KJB - Which is his body, the fulness of him that filleth all in all.

Ephesians 3:9 KJB - And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Ephesians 4:15 KJB - But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Hebrews 7:26 KJB - For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

John 1:3 KJB - All things were made by him; and without him was not any thing made that was made.

[2] Jesus is also the “firstborn” of the Woman/Church:

Isaiah 9:6 KJB - For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Luke 2:11 KJB - For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Hebrews 2:10 KJB - For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Revelation 12:1 KJB - And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Revelation 12:2 KJB - And she being with child cried, travailing in birth, and pained to be delivered.

Revelation 12:3 KJB - And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Revelation 12:4 KJB - And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Revelation 12:5 KJB - And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Revelation 12:13 KJB - And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

After this, how can any say that the Son [Jesus] is created or even first to be resurrected using that “firstborn” text?